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KARAITICA.

THE idea of unity has always pervaded Jewish life socially as well as religiously. Hence our horror of sectarianism and heterodoxy. Of all the Jewish heresies—and numerically they have been but few—none has had so long a history as that of the Karaites. For more than a thousand years the Karaites have by the Rabbanites been regarded as pariahs, their race as impure, their literature as feeble and worthless. In every Jewish centre they have been in a minority, and, except in some Crimean towns, in a really pitiable minority. In Jerusalem, where they have existed since the foundation of their sect, tradition has it that they have never been able to muster a “Minyan” of ten. In Cairo they number a thousand or so, but even there the lowest of the Levantine Jews treat as synonymous the terms Karaite and “Mamzer.” In Constantinople proper they are not, but in some of the villages in the immediate neighbourhood, which may be reckoned as forming part of Greater Constantinople, notably at Perim Pasha on the Golden Horn, Karaite communities are to be found in close touch with their more prosperous brethren in Russia. The Karaite capital is at Simferopol in the Crimea, and Kertch, Feodosia, Sebastopol, Eupatoria, and even fashionable Yalta are all hotbeds of Karaism. Su'lum Kalé, where Karaite books were beautifully printed in the first half of the century, was destroyed by the British Fleet during the Crimean War, and has never been rebuilt. Odessa, Constantinople, and Cairo owe their Karaite synagogues to the fact that they lie on

the great high road of commerce, and that the Karaites, like all traders, are good sailors¹.

And they have keen commercial instincts. But the best stroke of business they did was when they persuaded a too paternal Russian government that they were Bible Jews, the real Jews of History and aboriginal inhabitants of the Black Sea coast, and that Talmud Jews were interlopers compounded of all the vices. Abraham Firkovitch was a prime mover in the argument, and supplied much of the evidence, not scrupling to forge a few dates when convenient. But he was a remarkable character, and his biography would need a Carlyle to do him justice. Hebrew literature owes him a debt in that he was the first of the systematic plunderers of the Genizoth of the Orient. His treasures have enriched the Imperial Library at St. Petersburg, whose Karaite collection is consequently the largest in the world. The other great libraries have suffered from Rabbanite prejudices, for directly or indirectly they have been supplied by Talmud Jews who had neither knowledge nor interest for Karaite research. Leyden alone has to thank a non-Jew, Trigland, for having devoted himself to Karaitica, made a Karaite collection, and induced a Karaite to write for the famous Dutch University a Karaite Bibliography.

Of late, however, there has been a distinct revival of interest in the Karaites among Orientalists. Saadia's Millennium and the exploitation of the Cairo Genizah have reminded us how large a part the Karaites occupied in Jewish thought, and convinced us that foemen worthy of the steel of a Saadia and a Maimonides should not be despised. And now that greater tolerance is at last being shown by the Russian government towards Talmud Jews, they too can afford to pardon the bitter vengeance taken upon them by their secular enemies. The JEWISH QUARTERLY REVIEW has no controversial preferences,

¹ An interesting list of the ten chief Karaite communities of Europe is given in the פתח דבר vide infra, sub voce Printed Books, M.

and it may not be out of place to describe in its pages the following collection of Karaite MSS. and books acquired by the writer during his travels in the East. They are principally derived from two sources, from the Karaite Chacham Shabtai, at Cairo in 1895, and from the widow of the Chacham Isaac b. Moses Krimi at Perim Pasha in 1896. As Bible Jews, the Karaites have always prominently concerned themselves with the text of the Bible and the Massora, and, accordingly, a large proportion of their books deal with the Bible.

MANUSCRIPTS.

Bibliography.

201. (a) ספר דר מררכי. The replies of the Karaite Chachamim to the questions asked of them by the Christian Jacob Trigland, of Leyden, as to Karaism and its schism with Rabbanism. Written at Krasnoe Ostrovo, by Mordecai b. Nissan, in 1739.

(b) ס' ארח צדיקים. Statement of the controversy between the Karaites and the Rabbanites, followed by a list of Karaite writings. Written by Simḥa Isaac b. Moses of Lutzk, in 1756.

(c) קצור ענין השחיטה. Abbreviation of the הלכות שחיטה in Elijah Baschitzki's אדרת אליהו, by Joseph b. Mordecai of Trok.

(d) ס' בלי רובע השעות. Introduction to that work by Caleb Afendopulo.

Bible Commentaries, &c.

202. ס' המבחר. Hebrew Commentary on the Pentateuch by Aaron b. Joseph הרופא. Scribe, Michael b. Solomon Japhet in 1744. 4to. Rashi character, pp. 202. Cp. B. M. Or. 1097 and Leyden Warner 2.

203. מקדמה. Commentary on Genesis and Exodus by a Karaite, perhaps Samuel הרופא al-Maghribi. Cp. B. M. Or. 2405, 2406. Each "parsha" or weekly section is preceded by an introduction¹ (מקדמה), a Psalm, and some Biblical verses relating thereto, and followed by an invocation in favour of Moses and the Prophets. The commentary and the introductions are in Arabic in Hebrew characters. Title page and the first pages of the preface are wanting. On page 2 occurs the

¹ Cp. Pinsker, *Lik. Kad.*, p. 63.

following: קאל מרי ורבי השואל רחמי צורו שמואל המלמד בן מר' ור'—: ויכון מעמאדי: 3 p. And on p. 3: משה בן מר' ור' חסדאל הנודע אלסני נ"ע¹ פיה עלי גאלכי כלאם אלאמאם אלאכתאד אלשיך אבו אלפרג ברקאן אדן אסר. *Scribe*, Elijah Levi b. Joseph. 8vo. Square character.

204. *מקדמה*. The like for *משפטים* to *בחקתי*. Exodus xxi to end of Leviticus. At the head of two sections occurs a dedication to Isaac Firuz על שם הבחור יצחק פירוז.

205. Ditto for *תרומה* to *ויהי*. Genesis xlvii. 28—Exodus xxvii. 19.

206. Ditto for *וישלח*. Genesis xxxii. 4—xxxvi. 43.

207. Ditto for *תרומה* to *משפטים*. Exodus xxi—xxvii. 19. Defective at beginning. *Scribe*, Elijah Levi b. Joseph.

208. Ditto for *בלק*. Numbers xxii. 2—xxv. 9.

209. Ditto for *פינחס* to *מסעי*. Numbers xxv. 9 to xxxvi. 13 (end).

210. *קדשת וירא*. Psalms and Biblical verses constituting the sacrament for the Sabbath of the section *וירא*.

211. The like for the section *שמות*.

212. The like for the section *בא*.

213. The like for *קדושים*.

214. Joshua. Hebrew-Arabic translation and commentary of Japhet b. Ali, called Abou Ali the Bozrian. 4to. Rabbinic hand, the last five pages supplied in a modern cursive hand.

215. II Samuel. Commentary by the same (?) beginning at chap. xiii.

216. *שרח אלתהלים*. Psalms. Commentary by the same in five volumes: (a) i—xli; (b) xlii—lxxii, defective; (c) lxxiii—lxxxix; (d) xc—cvi; (e) cvii—cl. The first volume was written in 1776, the others in 1567. *Owner*, Abraham Levi. Cp. B. M. Or. 2520. Edited by Bargés.

217. Fragment of a Karaite Commentary on Psalms.

218. The like, by a different commentator.

219. Proverbs². Commentary, by Japhet b. Ali, in two volumes, the first page of vol. 1 and the last two of vol. 2 supplied by a modern hand. Cp. B. M. Or. 2402, 2506, 2507. Three chapters have been edited by Fischer at Cracow, 1898.

220. Fragment of a Turkish-Hebrew Commentary on the first six chapters of Proverbs. Cursive Tartar script.

221. Job. Commentary by the same in two volumes. Written in 1608. Cp. B. M. Or. 2509—2512.

222. Lamentations. Commentary by the same (?), written by Joseph b. Aaron *המלמד*, Shebat, 1667. N. B. B. M. Or. 2515, 2516 are by Salmon b. Jeruham.

¹ Cp. Pinsker, *Lik. Kad.*, p. 120.

² Vide *Revue des Études Juives*, XXXVIII, 157.

223. Canticles. Commentary, by Abou Ali Alhassan b. Ali Habasri, the father of Japhet b. Ali¹. N.B. B. M. Or. 2513 is by Japhet b. Ali himself, and was edited by Bargés.

See also 244, Canticles, Daniel, Ezra.

224. 457 Canticles. Fragment of Commentary, probably by Caleb Afendopulo.

Liturgica.

225. The Karaite Ritual. The first fifteen pages contain "*Dinim*" as to prayer in Arabic. Then comes the prayer for Saturday night, then the morning prayer (שחרית), then that for noon (צהרים), and next the מעריב for the other week-day evenings. 8vo. *Scribe*, Jacob החזן. Date, 1727. Cp. B. M. Or. 2531.

226. תפלת שחרית. The morning prayer: contains ברכי נפשי, פרשת קרבנות, לכו נרננה, שמע, תחנונים, בראשית ברא עד יום הששי, הורו.

227. תפלה. Daily prayer. Cp. B. M. Or. 2530.

228. Sabbath morning prayers. Begins as follows:—בשם יי' אל-עולם נבחדי אלמן תרתיב תפלת בקר יום השבת אלדי אול אלארבעה איום יוסף לוי בכר. On the first page occurs the name of אלעארה. Defective at the end.

229. Prayers for the Sabbath after the ninth Ab. At the end is a prayer for Salmon b. Jeruham², the contemporary of Saadia.

230. Evening prayers for Mourners. Begins:—בשם דיין אמת שופט-בצדק ובאמת האדי תרתיב צלאת אלאכלות.

231. Morning prayers, Hallel, prayers for the New Moon. The rubrics are in Arabic. *Scribe*, Jacob Hazan³. Date, 1773.

232. תפלת יחיד. Prayers for the individual, not in Synagogue. At the end a dedication to the writer's brother, Abraham b. David. Date, 1670.

233. Fragment of morning service for the Day of Atonement. תפלת הבקר של יה"ב.

234. Fragment of the Karaite ritual, containing משה ויחל, and some *Selichot*. Cp. B. M. Or. 1427.

235. Prayers for the "Rejoicing of the Law" (ש"ת). Written by and dedicated to the "dear child" Nissim b. Joshua Levi Hazan b. Solomon Levi. Date, 1826.

236. ויעל לשמחת תורה. The biblical verses to be recited between the two benedictions by the "אחרון" who finishes the Law. Date, 1819.

¹ Vide in ארח צדיקים sub voce אביר בן אביר.

² Vide ante 221.

³ Cp. 223 ante.

237. Prayers for the "Rejoicing of the Law." Written and dedicated to the "dear child," David Joseph Elisha. Date, 1826.

238. Prayers and Psalms to be recited on the Sabbath morning before Passover. *Scribe*, Solomon Zaïr b. Jadiah Zaïr, the physician. Date, 1728.

239. תפלת שבת חזון. Prayers for the Saturday before the ninth Ab. *Owner*, Joseph Levi b. Nahum Levi. (Cp. 522.)

240. Fragments of Liturgy.

241. Sabbath morning Prayers. *Owner*, Obadiah b. Joshua.

242. (a) ס' שיח יצחק. Commentary on the prayer for Kippur ה' שפתי תפתח, divided into thirty-two chapters. Written by Simḥa b. Moses of Lutzk¹ in 1783. Author's autograph.

(b) תפלה למשה. Commentary on the prayer of Moses in פרשת כי חשא. By the same. Written in 1753.

Philosophy.

243. (1) ס' עין חיים. A philosophic work in 114 chapters, composed in 1346 by Aaron b. Elijah Istanbauri, and edited by Steinschneider and Delitzsch. Leipzig, 1841. Cp. B. M. Or. 1099, 1306. *Scribe*, Moses b. Abraham b. Moses of Fars (Khiva). Date, 1445.

(2) A poem, by Solomon ibn Gabirol, שחי לאל יחידה החכמה.

(3) Ditto, by Samuel, "הא", שחי לאל יחידה אל מעונך.

(4) Selichot. וותחננים, by Aaron b. Elijah Istanbauri.

(5) ווידוי לר' משה בן הייא.

(6) Selicha, by Solomon ibn Gabirol, ח' שם איום ונורא.

(7) Piyutim, by Eliezer ben (sic) Kalir.

(8) Poems, by אנטולי.

(9) Commentary on Canticles, Daniel and Ezra.

(10) פתרון חלומות of Hai Gaon.

244 (356). Fragment of a philosophic and theological work of the same title, by Aaron האחרון, with a commentary thereto entitled עין הרע by Samuel Kalii.

245. Murshid אלמרשיד, the Book of Precepts (ס' המצוות) of Samuel Malis b. Moses al Maghribi, the physician (cp. 203 ante). The work is divided into twelve sections, viz.:—

- | | |
|-----------------------|-------------------|
| 1. אלמקאלה פי אל שבת | Sabbath. |
| 2. אלמקאלה פי אל ירח | New Moon. |
| 3. אלמקאלה פי אל מילה | Circumcision. |
| 4. פי בקיה עשרת הד' | Ten Commandments. |

¹ Vide ante sub 201.

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|------------------------------------------------------------------|---------------------------------------|
| 5. אלמקאלהּ פי אלמועדִים | Festivals. |
| 6. פי נמלהּ מן אלאחכאם ואלשראיע אלדי תגרי בין אלנאם בעצה מע בעץ. | Of the relations between man and man. |
| 7. פי אלמאכלהּ | Dietary laws. |
| 8. פי אלטמאות | Of the unclean. |
| 9. פי אלעריות | Marriage laws. |
| 10. פי נמיע אלחקים וגו | The Statutes, &c. |
| 11. פימא ילום כואץ אלאמהּ מן בהנים. | Of men's duties to the Priests. |
| 12. פי אלירושות | Laws of inheritance. |

This book was translated into Hebrew by Solomon b. Joseph Kanzi (vide Pinsker, *Lik.*, note ח). At the end of the MS. is a poem with an acrostic on the author's name. Date, 1435. Cp. B. M. Or. 2405, 2406, which was written in 1520, and B. M. Or. 63, which contains only the sixth, seventh, and eighth Mākālāt.

246. ס' נן ערן ס' המצוות. The Book of Precepts of Aaron b. Elijah the Nicomedian, divided into הלכות, which are subdivided into chapters. 2 vols., 4to. Scribe, Aaron b. Moses. Date, 10 Nissan, 1556. Cp. B. M. Or. 22069, written 1580, and Leyden W. 21, written in 1396.

246 A. The same work. 1 vol., folio (bought in Milan). The first two pages supplied in a modern Italian hand.

247. ס' המצוות. The Book of Precepts of Japhet ha-Rophé b. David ha-Rophé b. Saguir (fourteenth century). The seventh and eighth Mākālāt, wants the last two chapters. This work was divided into ten Mākālāt, each of which is subdivided into chapters (פצל). The entire work is not extant, though fragments are to be met with in a few libraries (vide Pinsker, 188).

248. (a) מלחמות ה'. Salmon b. Jeruham's polemic diatribe against Saadia Gaon, his contemporary. At the beginning occurs the following ascription: זה הספר לרבנו סלמון בן ירוחם תשובות. לסעדיה תלמידו המורד לו. The work is written in verse, and divided into eighteen chapters, of which only twelve appear to be known to bibliographers (vide Pinsker, 15). This MS. contains the whole eighteen, and would therefore seem unique. Scribe, Elijah b. Baruch Jerushalmi.

(b) תוכחת מגלה. Polemic against the Rabbanites, by Saul b. Mazliah ha Cohen. Has been printed (vide Pinsker, 25-43).

249. (a) ס' העקרים. The six Articles of Faith or Dogmas of Israel Hadayan (Magrabi b. Samuel), in Arabic. Cp. Schechter, *Studies in Judaism*, 213, &c., and cp. *J. Q. R.*, X, 588 (B 9).

(b) *הלכות שחיטה*, in ten chapters, by the same (written at Kahira in 1306). Cp. Leyden W. 52^b. *Owner*, Joshua Levi Mazliah.

250. Fragments of a Cabbalistic book, written in Arabic and Hebrew characters.

251. *מבוא לחכמת המספר*. A treatise on Arithmetic, in two parts, written by a Karaite. *Owner*, Isaac b. Mordecai Triskan.

Bound up with this MS. is a printed Calendar for thirty-four years. *מולדות לל"ד שנים*, printed at Kalé in 1796 (vide post, Printed Books, P).

252. *קובץ על חכמי התכונה*.

253. Benjamin Jerushalmi's Miscellany.

(i) Different opinions of astronomers as to the number of spheres of the moon and their orbits. Quotes David Ganz b. Solomon's *נחמד ס'*; R. Meir b. Isaac Aldabi ha Rofé's *אמונה ס'*; Raphael ha Levi's *שמים ס'*, and Mordecai Bomtiano.

(ii) *מאמר עולם קטן*. "The Microcosm," an abbreviation of the work of this name by Menahem Azaria of Fano.

(iii) *לחכמה מצרף*. A defence of the Kabbala, by Joseph del Medigo, against Elijah del Medigo.

(iv) A criticism, by Benjamin Jerushalmi, of Sabbatai Scheftel's Cabbalistic work *שפע טל*.

(v) *שבר יוסף*. Extracts from Luria's Cabbalistic books.

(vi) *שמות הקבלה*. Extract from Joseph del Medigo's *חכמה נובלות*.

(vii) *הראב"ד על היצירה*.

(viii) *גורלות ס'*.

(ix) Controversy between Benjamin Jerushalmi and Isaac b. Solomon the "High Priest" (*הכהן הגדול*), the Karaite author of *אור הלבנה* as to *קדוש החדש*. *Scribe*, Benjamin Jerushalmi.

254. *תוכחה*. Admonition in rhymed prose (Hebrew-Arabic) after the style of Baḥya's *נפשי נפשי*. Each paragraph begins *יֵא נפם*. Defective at the beginning. 8vo. Paper. Rabbinic hand.

255 (453). (a) *פתישן כתב הרת* by Caleb Afendopulo, in four parts, with chapters on *Dinim*, and instructions as to reading the Law and the Haftaroḥ throughout the year, the *Minhagim* as to *הוצאת ס"ח*, the manner of writing a *Sefer Torah*, the closed and open sections (*פתוחות וסחומות*), the functions of a *סופר* or scribe, the form of the poetical stanzas of the Pentateuch, and the text of the *ברכות*.

(b) The fragment of another Caleb's work on the same subjects, and occasionally quoting the last described MS.

Poetry and Belles-Lettres.

256. (a) **ס' החידות**. Aphorisms by Caleb Afendopulo b. Elijah b. Judah **הזקן**. This work is divided into twelve sections and treats of various scientific and literary matters. The MS. begins in the middle of the twelfth section with questions and answers on scientific matters. Then follows a short treatise on the names of the Messiah and then one on Hebrew Prosody, at the end is written : **ובכאן ראינו : להפסיק הדבור בעניני בעלי השירים ובשלמותם נשלם ספר החידות . . .**

(b) **ס' גן המלך**. A Divan by the same, also divided into twelve sections. At the beginning of the third poem of the ninth section : **וזה חברתיו כשנפטר מורי ורבי ההכ"ר אליהו בשיצי צ"ה בה"ר כ' משה חותני נ"ע בכ"ר מנחם ע"ה כ"ג לסיון שנת הר"נ ליצירה היא שנת אהבה** **לחברב**. The tenth section contains Piyutim, some of which are printed in the Machzor Romania. Each section is headed in red ink. This MS. was sold in 1600. It is apparently unique. The only works by Afendopulo in the British Museum are his **אגרת דרך החיים** Index to the **עץ חיים**, Or. 1306 ; and his **פתשן כתב הדת** on the Ritual. Or. 2537. Vide ante 255.

257. **ס' טוב טעם**. Commentary on Aaron b. Joseph's Piyutim for each weekly section of the Pentateuch, by Berakha b. Joseph ha Cohen. Date, 1651. Pp. 326. *Unique*.

[258. **ס' ענק או תרשיש**. Moses b. Ezra's Tarshish, 1200 poems rhyming by synonyms, divided into ten chapters, with an Arabic commentary after each verse by Abraham Eliezer Hadayan ibn Chalfan, and with occasional marginal notes by Samuel b. Abraham (possibly a Karaite). *Scribe*, Samuel Hacoheh b. R. Judah b. R. Eliezer called Ibn Alchazin **אלכזאן** **הנודע באבן**. Date, 9th Ab, 1501. *Owner*, Obadiah b. Joshua, the Karaite. On the first page occurs the following note, which is of historical interest, as to the Egyptian Karaites in the beginning of the seventeenth century : **והיה מא אהראם כאחבה ללמו : אלאזל אלכביר אלמחכום אלמע' צדקה ירים הודו בן כזק מר' ור' יוסף נע הבור ע' באבן ע' אלולי תנצבה תמאן פי חדש אדר שני השסס ליצירה ארם (?) לאלשיך מחמוד בן אלמצרי כואב בליל אלרחמאן ע"ה . . . באלאסתסאק כלם אלפקיר יהודה מאיר רופא תורים וכבר אברהם הסופר חלבו (?) מן בירושלים בס' תכה פרחת אליה לחברון פוגדני ר' שאול . . . ור' יעקב אשמוי הרבנים מכרו לנ . . . ענד כמאל . . . באצי מצחאף באלקראיין ומא ערפו איש הו תעלקת . . . רר פרחת ענדה נמאעה מסלמין מן נמלה הם אלשיך אבן כמאל בנ' פוגדת הודא אלכתאב נאשת . . . רותה מנה בנצף . . .**

259. שירים. (a) Two Arabic poems in praise of God. (b) Decalogue, with an Arabic paraphrase in rhymed prose.

[**260.** קצֶה חנה. The story of Hannah, the mother of the Maccabees, in Arabic.

[**261.** קצֶה אסתר. The story of Queen Esther, in Arabic.

[**262.** קצֶה יוסף. The story of Joseph, in Arabic. *Scribe*, Moses b. Samuel, the Karaite. Date, 1820.

263. Poetical Miscellany in Hebrew Arabic in different hands, consisting of—

(a) קצֶה משה. The Ascension of Moses. Copy made in 1853 by Joseph Halevi b. Abraham Matzliah b. Isaac b. Abraham b. Jacob b. Saadia b. Abraham.

(b) קצֶה חנה.

(c) An Arabic פיוט for Pentecost.

(d) קצֶה נמנמה. A Midrashic poem.

(e) קצֶה אלסייד אלרסול . . . משה. The story of Moses.

264. Fragment of an Arabic medical work.

*Astronomical, &c.*¹

265. צל העולם. "The world's Image." A treatise on cosmogony, translated into Tartar (Turkish) in Hebrew characters, from the Hebrew translation of Matthias Delacrut (sixteenth century) of the French original; vide *Hist. Lit. de la France*, XIII, 301 sqq. At the end is a Hebrew poem with an acrostic on the name of the Karaite קלמן Abraham, the Turkish translator. Purchased at Odessa.

266. (a) פ' על לוחות ס' האדרת. Commentary on the Karaite Calendar given by Bashitzi in his *Sepher Adereth*, by Joseph Tishbi b. Judah, the Karaite. Date, 1580.

(b) ס' הכנפים. Treatise on the Karaite Calendar with tables and diagrams by Emanuel b. Jacob, called Magister Beaufl. At the end a note by the scribe (?) Moses b. Elijah Hallel. Date, 1609.

(c) Criticism on these works by Isaac b. Solomon b. Zadik, called רבֿ אלאחרב (the lame) of Spain².

267. פתשנן כתבֿ הרת. *Dinim* as to ס' and Benedictions. Incomplete.

268. Fragment of a Turkish MS. in Hebrew Tartar script.

269. ס' שיה יצחק. Author's autograph. In thirty-two chapters. Written at Lutzk on Shebat 23, 1738, and re-written in 1753. *Author*, Simḥa Isaac b. Moses, of Lutzk, the Karaite, b. Simḥa b. Joseph b. Jeshua the Martyr (הקרדוש) b. Simḥa b. Jeshua b. Samuel the Elder יעמין מעצם משפחת השועי.

¹ See also 251 and 252.

² Vide Steinschneider, *Uebersetz.*, § 332.

270. ס' תפלה למשה. Author's autograph by the same. Vide Steinschneider 7192. Date, Nissan, 1743.

271. זכרון לדור אחרון. Fragment of a Marriage Register of Karaites in and near Odessa, 1860-1880.

272. נחל אשכול. Index to the work אשכול הכופר of Jehuda Hedessi (vide post, sub voce Printed Books, F) by Caleb Afendopulo. Written in the village קרמיא near Constantinople, on the 4th Adar, 1497. 4to.

Genizah Specimens.

Of far greater importance for Karaite history and literature than most MSS. are the fragments from the famous Genizah at Cairo, for they date back a thousand years and more. A *corpus* of at least the earliest of these is essential for the future historian. The following specimens, brought back by the writer from Egypt in January, 1896, may suffice to show what can be expected. The first is a form of Divorce dated in 1030. It is quite different from the Rabbanite גט, it is pure Hebrew, not Aramaic, and though elegant in diction it is not the less forcible.

A KARAITE DIVORCE OF 1030.

זה ספר גיטים למצר לבני מקרא

זה ספר כריתות שכתב פלוני בן פלוני לפלונית
 ארשתי
 בת פלוני שהתיה (sic) אשתי מקדמת דנה
 [] בא ביום כן וכן בשבע שהוא יום
 כן וכן מחדש [] פלוני משנת אלף ושלש
 מאות שנה ושבעה וארבעים שנים למס'
 יונים בארץ מצרים במדינת פסטאט
 שעל נהר פישון מושבה לפני הזקנים
 ויאמר אלהם (sic) ודעתו תמימה מישרת
 עליו בלי אונס אנסו מו[דיע] אני לפניכם
 כי גרשתי את פלונית בת פלוני שהיתה

[אש]תי ארושתי שבקתיה
 לפני זה ועתה שלחתיה מביתי והוצאתיה
 מרשותי ואתן אתה ספרה זה ספר כריתות
 לה ואין לי עליה ממשלה ולא שלטון כי היא
 לא אשתי ואנכי לא אישה והנני אומר
 לפניכם את פלונית בת פלוני שמך וכנויך
 ארושתי
 שהיית אשתי מקדם עתה מנורשת ממני
 ומשלחת מאתי ומוצאת מתחת ידי ומרשותי

[TRANSLATION.]

THIS IS THE EGYPTIAN BILL OF DIVORCE
FOR THE KARAITES.

This is the Bill of Divorce which *N. M.* the son of *N. M.* has written for *N. M.* the daughter of *N. M.* who was my

{	betrothed	}
	wife	

 heretofore.

On the day of the week which is the day of the month of the year 1347, according to the computation of the Greeks in the land of Egypt in the city of Fostat, which is situate on the River Pishon.

Came *N. M.* before the Elders and said unto them, being of sound mind and none compelling him, "I make known unto you that I have divorced *N. M.* the daughter of *N. M.* who was hitherto my

{	betrothed	}
	wife	

. And now I have

{	abandoned her	}
	sent her away	

 from my house and caused her to go forth from my premises. And I give unto her this her book—her bill of divorce. And I have no longer over her dominion nor power for she is not my wife and I am not her husband and behold I say before you: Thou *N. M.* daughter of *N. M.* thy name and thy designation, thou that wast before my

{	betrothed	}
	wife	

 now art thou divorced by me and sent away from me, and removed from my control¹ and from my premises."

Another is an ancient List of Books—fragment of a bookseller's catalogue, perhaps as early in date. The text will be published later in this REVIEW. It is described and deciphered by Professor Bacher in the last volume of

¹ Lit. hand, cp. *manus* = *potestas*.

the *Revue des Études Juives*¹. The single page comprises the names of no less than fifty-six works, more than a third of which are by Saadia Gaon. But at least two are Karaite. No. 19 mentions a book by Anan, the founder of Karaism, and No. 45 is a responsum by Daniel al-Kumisi, a Karaite worthy of the tenth century. The Catalogue might have been issued by Quaritch. It distinguishes books as "unbound," "bound in leather," and "bound in fine vellum," and the whole lot are described as not for sale but to be placed on one side!

PRINTED BOOKS.

Most of the following are unknown to Bibliographers:—

A. The Bible in Tartar in Hebrew characters. 4to, in 4 vols. Printed in Goslov by Mordecai Trishkin, 1841. I. ספר תרגום תורה, pp. 96 + 80 + 140 + 46. Leviticus and Numbers are numbered together. This volume is defective. It wants the first seven pages, and ends in the twenty-fifth chapter of Deuteronomy. II. ספר תרגום נביאים, pp. 322. III. ס' תרגום נביאים, pp. 358. The first page missing. IV. ספר תרגום כתובים, pp. 216 + 52, with the five scrolls. At the end of Nehemiah is a colophon, showing that the book was finished by Jacob b. Mordecai Trishkin, on Wednesday the 23rd Adar II, 1842, showing that Mordecai Trishkin had died in the interval. מרדכי . . . לכבוד הבחור (!) וכתבתיו . . . לבן מנחם . . . Unknown to Steinschneider.

B. סדורי התפלות לכל השנה כפי מנהג קהלות הקראים הדרים בגלילות קיריים וקוסטנטינה ופולין וליטא . . . קלעא . . . קרוב ליראיו. The prayers of the Karaites of the Crimea, Constantinople, Poland, and Lithuania. In three volumes: (1) Week-day, New Moon, Sabbath, Haftarothe, &c. Also ס' מנחת יהודה, poems on the weekly sections of the Pentateuch, by Judah Gibbor the Karaite. (2) Festivals. (3) Kippur and Selichoth. 4to, Kale, 1805. Not in Steinschneider.

C. The first volume of the same edition.

D. סדר התפלות כמנהג הקראים. 4to, Goslov (Eupatoria), 1836. Vide Steinschneider, 400, who gives the title סדר התפלה. A defective copy in three volumes: (a) Daily Prayers; (b) New Year and Selichot; (c) ס' מנחת יהודה by Judah Gibbor's.

E. Another volume of the same edition containing the same as (b), and also the prayers for the festival of Tabernacles. Bound up there-

¹ XXXIX, p. 199, and XL, p. 58.

with are : (1) Ten MS. poems for the Rejoicing of the Law, beginning כל ישרון יאדירן ; (2) שבחי תודה. Prayer for the Czar, in Hebrew and Tartar. Another for פרשת כי תשא. Another for Duke Knaz Kotzebue. Another for Count Woronzow. Another for Count Pahlen. Another for the Imperial Family, when they visited the Synagogue in Sivan, 1833.

F. אשכל הכפר. ס', by Jehuda Hedessi. Fol., Eupatoria, 1836. The Karaite corpus theologiae. Vide Steinschneider, 1327 (pages 41, 97, and 98 torn out by the Russian censor).

G. המצאה חדשה מדבר שין. *Fragment*, Constantinople, 1801. ברפוס. המחוקק עראב אוגלו בונז ובני.

H. ס' כליל יופי. by R. Aaron, the first incomplete. Eupatoria, 1847.

I. כללי הדקדוק בלשון קדר על דרך שאלות ותשובות. Grammar (acrostic, אברהם יר), sixty-four pages, Constantinople.

K. לוח חשרשים ללשון כסדים מהנמצא בספר הקדש. Dictionary incomplete.

L. ס' שפה ברורה. Hebräische Grammatik mit 4 Sprachen. Latin, Italian, French, and German (with Russian added in MS.). All five languages are in Hebrew characters. Amsterdam, 1786.

M. פתח התבה ע"י המעתיק והמניה חוץ משרשים מלשון קדר ללשון טורק"י. הנצב על מלה"ק לשרת ולכהן ה"ה האדם הנדול כענקים מוהר"ר יצחק בכר שמואל הכהן ירו הזקן ונ"פ נר"ו הרים תרומה לה' עשרה ספרים לזכר בנו הידיד והנעים כר' שמואל התלמיד רך בימים וטוב להשכיל ז"ל האחד לק"ק קוסטנדינה וא' לק"ק גזלאו וא' לק"ק קלעא וא' לק"ק כפא וא' לק"ק אודיסא וא' לק"ק אור וא' לק"ק לוצקא וא' לק"ק העליין וא' לק"ק טרוק וא' לק"ק פוניווי בני מקרא יצוי תקובל לרצון. Only ten copies printed, one for each of the Karaite communities at Constantinople, Eupatoria, Kalé, Kaffa, Odessa, Or, Lutzk, Hielitz, Trok (in Lithuania), and Poniewesh (in Poland).

N. ס' שרש דבר מפתח שרשי לשון העברי. A Hebrew-Tartar Bible Concordance and Dictionary. The Tartar in Hebrew characters. 4to, 342 pages. Printed at Eupatoria about 1836 (not in Steinschneider).

Another copy (incomplete).

O. מולדות משנת התקסו עד שנת הת"ר. Calendar and astronomical tables for thirty-four years. 4to, Kalé, 1796. שנת תינלז, unknown to Steinschneider.

P. Another copy of the same, bound up with MS. No. 251.